

CLASS FOUR

This is our fourth class on Al-Usool Ath-Thalaathah, Sharh Al-Usool Ath-Thalaathah, the elucidation of the explanation of Al-Usool Ath-Thalaathah.

THE FOUR INTRODUCTORY MATTERS

First of all, we talked about Bismillahi Ar-Rahmaan Ar-Raheem, 'Ilam Rahimak Allah. The author said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَعْلَمَ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ
مَسَائِلَ:

الْمَسْأَلَةُ الْأُولَى: الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.

Four matters that the author is talking about over here. We spoke about Bismillahi Ar-Rahmaan Ar-Raheem, then we spoke about 'Ilam Rahimak Allah, know, may Allah have mercy on you. We finished at the end, know, may Allah have mercy on you. Today, we take the obligation to know four matters. He said it is obligatory to know four matters, you must know these four matters. Here, he said you are obligated to know these four matters. He used the Arabic word:

يَجِبُ

You must know these four matters.

WHAT IS THE DEFINITION OF WAAJIB?

The definition of Waajib is any matter where there is a firm order to do something, in which one is promised a reward for; and anyone unexempted, unexcused from doing it, who leaves it, is promised punishment. That is the definition of Waajib.

IS THERE A DIFFERENCE BETWEEN WAAJIB AND FARDH?

There is a problem here that scholars had, there is an issue between Waajib and Fardh. Are they both the same or are they different? In Usool, the scholars disputed this matter, Usool al-Fiqh. The scholars disputed this matter, they said is Waajib Fardh and is Fardh Waajib, are they both the same thing or are they two different things?

The author here, I want you to know and I am going to repeat it again and again, the author here does not mean Waajib that is like the Waajib that Abu Haneefah Rahimahullah considers Waajib, which is a lesser rank than Fardh. Here, the author means obligatory, Waajib, Fardh. It is a Fardh upon you even though he used the word Waajib, he means it is Fardh on you to know the following four matters. In English, it may not seem like that big of a deal, because usually when they are translated, Waajib, they say it is obligatory and then when they say Fardh, it is obligatory. But when you look at the Fiqh point of view, in the Usool books, you find there is a dispute, is Waajib Fardh and Fardh Waajib or are they two different things?

Why I say this, because Waajib, the obligatory is identical to Fardh, which is obligatory according to ash-Shaafi'ee, to Maalik and to Imaam Ahmad in one of two opinions. Let me repeat that, so now we are talking about the dispute between the scholars in Waajib and Fardh, are they the same or not. A Waajib, it is obligatory, a Waajib which means obligatory is identical to Fardh which is obligatory, just two different words according to ash-Shaafi'ee, Maalik and Imaam Ahmad in one of two opinions.

The second opinion is by Imaam Abu Haneefah Rahimahullah. Imaam Abu Haneefah said, Waajib is slightly lesser rank of an ordain, of a Fardh, than Fardh. They are both according to Imaam Abu Haneefah Rahimahullah, an obligation, obligatory, you must do them. However, Waajib is a notch less than Fardh. Now let us take the proof for both camps.

THE PROOF FOR THE OPINION THAT WAAJIB AND FARDH ARE SYNONYMOUS

The first camp said Waajib is Fardh and they are both the same, and they use for their proof a Hadith in Sahih al-Bukhari, the man who came to the Prophet Muhammad sallallahu 'alayhi wa sallam:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ...

A Bedouin from Najd came screaming, in one narration mumbling with his head uncovered, and he went to the Prophet sallallahu 'alayhi wa sallam to ask him about Islam. The Prophet sallallahu 'alayhi wa sallam responded to him. After the Prophet sallallahu 'alayhi wa sallam informed him of the obligatory matters upon him, the man, this Bedouin asked a question. He said:

...قَالَ هَلْ عَلَيَّ غَيْرُهَا...

Other than what you told me, the obligations, that which you told me is Fardh:

هَلْ عَلَيَّ غَيْرُهَا

Is there anymore obligations other than that, do I have to do anything else other than that?
And the Prophet sallallahu 'alayhi wa sallam responded:

...قَالَ لَا إِلَّا أَنْ تَطَوَّعَ...

He said no, you do not have to do anything other than this unless you choose to do any of the extra matters that one can do for extra reward.

The point of the scholars here:

لَمْ يَجْعَلْ بَيْنَ الْفَرَضِ وَالتَّطَوُّعِ وَاسِطَةً ، بَلْ الْخَارِجُ عَنِ الْفَرَضِ دَاخِلٌ فِي
التَّطَوُّعِ

So the scholars said, the Prophet sallallahu 'alayhi wa sallam did not put a middle category between Fardh and Sunnah. This is Fardh, this is Sunnah, he did not put a middle category. Had Waajib been a slightly lesser rank than Fardh, then he would have said ok, I told you the obligatory matters, here is the Waajib matters and then I am going to tell you the Tatawwa', then there is the Sunnah. But he did not, the Prophet told him the obligatory Fardh matters, then he went directly and said, the only other matters other than that is Sunnah. Between Fardh and Sunnah, Tatawwa', the Prophet Muhammad sallallahu 'alayhi wa sallam did not say oh and here is Waajib in between them; here is the Waajib that is in between them, here is matters that are Waajib in between them.

Second proof, Allah in the Qur'an said:

...فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ... ﴿البقرة: ١٩٧﴾

Fardh is used in this verse in the context of Waajib, so they said that means they are the same.

The third proof:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : يَقُولُ اللَّهُ تَعَالَى...

And when you hear that the Prophet sallallahu 'alayhi wa sallam said that Allah said, like here, that means it is automatically Hadith Qudsi:

...مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِمِثْلِ أَدَاءٍ مَا افْتَرَضْتُ عَلَيْهِ...

My servant never comes closer to me with a deed any better than a Fardh. Had Waajib been a separate category, he would have also added Waajib. He would have said, and Waajib is included. First is the Fardh and then the Waajib, because right after that, then the Hadith mentioned Naafil, that one continues to do Nawaafil. So he did not mention a second category after Fardh, right after Fardh, which is Waajib. He went from Fardh and then he began to talk about other matters that are Nafil, just like the first proof.

Now the fourth proof is they said, for both Fardh and Waajib, it is vilified to not do either one. If you do not do either one, it is vilified, so it would be redundant to say each one has a separate meaning or category because we all agree the bottom line, it is vilified not to do it, it is a sin not to do it. Why would you make them a separate category when we all agree it is something you must do and you get sins for not doing it unless you are exempted? So why are you making it a special category? They said, this group said, it is redundant to say Waajib is different than Fardh or Fardh is different than Waajib.

So basically, if you look at this group, they basically use some textual proof from Hadith that the Prophet went from Fardh then went to Tatawwa', and did not mention in between the middle category of Waajib.

THE PROOF FOR THE OPINION THAT WAAJIB IS LESSER THAN FARDH

The Hanafiyyah and Imaam Ahmad in one of the opinions, said that each one is a different category. Fardh is a category and Waajib is a different category. They said that Fardh is a higher level that is more confirmed and more stressed and more emphasised than a Waajib that comes right under it.

The proof for the second group, is more of a linguistic nature than it is of a textual nature. Those who learn Arabic know that sometimes, the literal meaning very slightly, than the religious context meaning for a word. So I give you that in an example of the word Islam and you will understand it better. Linguistically, if you look up in an Arabic dictionary Islam, the root word of it, what is the definition of Islam? You are going to find that it means submission, humbling, and obeying. One in submission, you can say he is Muslim; humbling, he is Muslim; obeying commands, he is Muslim. That is the literal definition of Islam, from

the root word of it. However, in a religious context, look at the definition. The definition of Islam is:

الإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ, وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ, وَالْخُلُوصُ مِنَ الشِّرْكِ

To submit to Allah with Tawheed, and to succumb to Allah with obedience, Taa'a, and to disavow, disassociate yourself from Shirk and the people of Shirk. Yes, parts of the root word were used but you have to have this whole conclusive meaning to take what Islam in a religious context is.

Now the Hanafiyyah used the slight differences in the literal meanings of Waajib and Fardh to have an affect on giving each one their own category. Abu Zayd ad-Dabboosi said Fardh means literally, to assess something or what is precise. If something is precise, from Taqdeer, that is Fardh. Taqdeer and Fardh are the same, so it is something that is assessed, something that is precise. Waajib on the other hand he said, means Suqoot (سقوط), which means to fall, and Allah used it in a literal sense in the verse:

...فَإِذَا وَجَبَتْ جُنُوبُهَا... ﴿الحج: ٣٦﴾

When a wall drops down, you say Wajabatul-Haa'it (وجبة الحائط), the wall fell. Wajabatul-Haa'it, that means the wall fell. So here he says, we'll take Fardh to be anything that is firm, Qaati' (قاطع). Anything with firm proof is Fardh. Waajib, anything that is obligatory with a slightly lesser standard of proof, we'll take that to be a Waajib. Now, they made the distinction because Suqoot, to drop, so they used drop to mean that is the second category.

HOW DO THEY CATEGORISE THE FARAA'IDH AND WAAJIBAAT?

So they made a distinction between Fardh and Waajib but they themselves disputed, so how do we categorise what is going to be a Waajib and what is going to be a Fardh? Now we established, there is a Fardh and there is a Waajib according to the Hanafiyyah, but what is a Fardh and a Waajib? One group of the Hanafiyyah said, Fardh is what comes through Qat'ee (قطعي) proof. Qat'ee proof is super firm, direct, precise proof which is like a solid verse with its meaning clear, or a solid authentic Hadith with clear meaning of it, and with multiple chains. That would be considered a Fardh. What is anything less than that, that is obligatory, we'll consider it a Waajib. So anything that comes to us in proof that is Dhannee (ظني), Dhannee means authentic Hadith, we are not talking about non authentic Hadith. Authentic

Hadith that is a direct order but its chains are not sufficient to be like multiple chains, so that will be a Waajib.

Example of this would be in the Qur'an, Allah said in the Qur'an:

وَأَقِيمُوا الصَّلَاةَ

And perform your Salah. No one disputes it, it is a clear order, the meaning is very clear. It is a verse in the Qur'an so it is not disputed, it is Fardh to make your Salah. But now, reciting the Faatihah in every single unit of the Salah, they said that is Waajib, not Fardh because the Hadith:

... لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ ...

There is no Salah except by you reading the Faatihah in every unit of the Salah. They said that proof is Dhannee, it is authentic but it is not solid enough to be a Fardh. So Salah is Fardh but reciting the Faatihah in every Rak'ah is Waajib.

The second group said, al-Askaree said Fardh is what is from Allah and Waajib is what is from Allah and what is from the Prophet Muhammad sallallahu 'alayhi wa sallam. So some proof that is disputed, matters that are disputed, there are meanings from the Qur'an, that according to them is Waajib. If it is solid and the meaning is clear, that is Fardh, the first category.

Some say, third category said Fardh is any direct order from Allah and Waajib is any direct order from the Prophet Muhammad sallallahu 'alayhi wa sallam. That is obligatory in both cases, so one is from Allah and one is from the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Isra'eeni, who is among the scholars of al-Hanafiyyah said, Fardh is what is ordered by consensus, no one disputed it; and Waajib is what may have dispute as to it being Fardh or not. So they dispute in themselves as to what is Fardh and what is Waajib.

THE RESULT OF THIS DISPUTE

The result of it is according to the Hanafiyyah, whoever denies a Fardh is Kaafir because he has committed an act of Kufr, because he denied something that its proof is beyond doubt. Waajib, the proof is a less precise so he hasn't committed an act of Kufr. So whoever denies standing in Arafaat during Hajj, or Hijaab of a woman, has committed an act of Kufr because that is Fardh. They consider for example Witr, Waajib; they consider running in Safa and Marwah when you go to Hajj, those seven laps you do where Haajar 'alayhis salaam ran, they consider that Waajib. So if someone were to deny that, then he hasn't committed an act of Kufr because the level of proof is less than that of the Fardh. Their rule is denying a Waajib, is not Kufr. Leaving that Waajib out, if you do not deny it is considered Fisq, one

who is astray. Denying a Waajib is not Kufr according to the Hanafiyyah because it is proven on a secondary level basis proof, unlike Fardh which is proven beyond a doubt. That is the first result or fruit of this dispute.

Second result or fruit of this dispute. You get more reward for doing a Fardh than you do for doing a Waajib, because it is higher category according to the Hanafiyyah. The third fruit of this dispute or result, would probably possibly be more understandable in an example. The majority of scholars, the first group, say praying in Sujood, making Sujood at-Tilaawah, Sujood of recitation is Sunnah not Waajib or Fardh. Because Umar Ibn al-Khattab was on the pulpit one Friday and he read Surat an-Nahl, when he got to the Sajdah in Surat an-Nahl, he got off the pulpit and made Sujood. The Next Jumu'ah, he got up and read Surat as-Sajdah, Surat as-Sajdah has a Sujood in it. When he got to the verse of Sujood, he said oh people, we pass by verses of Sujood, whoever makes Sujood is right and whoever does not make Sujood is right; and he did not make Sujood the second time. Ibn Umar his son, added a statement to that. He said, Allah did not make Sujood for Tilaawah, Sujood at-Tilaawah Fardh upon you.

The majority of the scholars said ok, it is not Fardh and Waajib so what does it become? It is not Fardh or Waajib, it goes down to Sunnah. Hanafiyyah said no, it is not Fardh, so then it is Waajib because it drops down a level. Yes, it is not Fardh, but then it is Waajib. So they dropped it to their second category, which is Waajib. The Jamhoor dropped it to their second category, which is Sunnah. So it gets dropped down, based on what group you are in. The Hanafiyyah make it Waajib; the majority, the Jamhoor, consider it Sunnah. So that is one of the results of this dispute of Fardh and Waajib being two different categories.

The first group, since they do not distinguish between Fardh and Waajib, consider them one, Fardh and Waajib the same thing; they said ok it is not Fardh as Ibn Umar said, that means it is not Waajib because they are the same, goes down to a Sunnah. Al-Hanafiyyah said it is not Fardh like Ibn Umar said, ok, but it drops down to Waajib. Very similar to that, is sacrifice. Hanafiyyah believe it is Waajib to sacrifice, the other Imaams, the other Jamhoor believe it is Sunnah to sacrifice, based on the same rationale. Likewise, the Hanafiyyah believe Witr is Waajib, Witr after the Isha' before Fajr is Waajib; you get sins according to them if you do not do it, you are considered a Faasiq if you are not doing it. The majority say no, it is Sunnah.

The conclusion for this whole dispute is simple, the answer is pretty much clear. If you want a one liner on it, the proper opinion is Waajib and Fardh are the same. The majority who consider the Waajib and Fardh the same, have Hadith and use textual proof like Hadith as proof to back them up; while the others use and substantiated their stance with linguistic definitions. So that gives leverage to the first group. Secondly, it is more correct, the first group is more correct because Fardh and Waajib concur in that one must do that which he is supposed to do and he gets sins for not doing it, unless he is exempted. So the definition for

both, are nearly the same. And that gives more of a solid stance to the first group because they both are the same.

THE ISLAMIC KNOWLEDGES ARE INTERTWINED

Notice, when we learn Tawheed, we do learn Tawheed, but as we learn it, we study matters like this which are Usool. This matter is not in the Tawheed books, this is in Usool al-Fiqh but we use it to understand more what the author is talking about if he says Yajib (يَجِبُ), does Yajib mean Fardh or is it the lesser category that Abu Haneefah is talking about. So we use Usool to know the meaning of the author here, to understand a matter of Tahweed and 'Aqeedah. If we pass by a Hadith in the future, sometimes we are going to talk about Hadith. Some scholars consider it weak and it is a Hadith that is popular, we are going to talk about why it is weak or why it is authentic. That is Mustalah, it is going to be a Tawheed class but we are going to talk about Mustalah and Hadith in it. Then very soon, Inshaa Allah, we are going to see matters, it is going to be more like Tafseer class. Then, it is going to be other topics. Sometimes, we got to break the Nahw, the terms of the Nahw down, like we did actually in the first class when we talked about, Ar-Rahman and Ar-Raheem. It is Tawheed but the Islamic knowledges are intertwined and that is a unique thing about. So when we go to Usool, Inshaa Allah we plan on studying Usool, we are going to talk about Fardh and Waajib. You got an understanding of it, actually now with what I talked about, that is more of a detailed understanding of it. So if we get there, we might add a little bit more or we might just pass by it or we might review it.

WHICH DEFINITION OF WAAJIB DID THE AUTHOR INTEND?

Why we brought that up here, Waajib or Fardh. We said because here, he is saying Yajibu, you must know these four matters. Does he mean the Waajib according to Abu Haneefah, that is a slightly lesser rank than a Fardh? No, he means Fardh, that is Waajib; the Waajib that is Fardh. He means this matter, had you taken out the word Yajibu, Yufradhu (يفرض), it would be the same thing. So he means here Yajibu, Fardh, the kind that is Fardh, the kind that is according to the first three Imaams. It is compulsory on us to learn these four matters, Fardh, Waajib to learn these four matters. Men, females, slaves, the free, everyone must, every Muslim who believes in Laa ilaaha illallah Muhammadar-Rasoolullah needs to know these four matters. Comprehending these matters fully and thoroughly, is a Fardh upon every single Muslim.

KNOWLEDGE IN MATTERS THAT PERTAIN TO ALLAH

Knowledge in matters where you are dealing with Allah, 'Ilm Mu'aamalatil-'Abd Li-Rabbih (علم معاملة العبد لربه), the knowledge in dealing with Allah are three types:

المعاملة على ثلاثة أقسام : اعتقاد , وفعل , وترك

Al-Mu'aamalah 'Ala Thalaathat Aqsaam (المعاملة على ثلاثة أقسام), 'Itiqaad (اعتقاد), and

Fi'il (فعل), and Tark (ترك). Matters Allah commissioned that pertain to Him are either belief, or action, or leaving. Some things that you got to believe in, some things you got to act and do, and some things you got to stay away and refrain from. Knowledge as it pertains to that, to your dealing with Allah, is either Fardh 'Ayn, 'Ilm 'Aynee, or 'Ilm Kifaa'ee. Fardh 'Ayn, meaning knowledge as it pertains to your dealing with Allah. And those kind of knowledges, 'Itiqaad, Fi'il and Tark is either Fardh 'Ayn, which means it is a personal obligation.

THE DEFINITION OF FARDH 'AYN

Fardh 'Ayn is a compulsory, on every Muslim to perform or do. That is the definition of Fardh 'Ayn. Fardh 'Ayn is an obligation that must be done by every single individual. Fardh 'Ayn is an obligation that must be done by every single individual, it is a personal obligation. Example is Salah and Siyaam, every single person must do it.

THE DEFINITION OF FARDH KIFAAYAH

Now, the next one is Fardh Kifaayah, communal responsibilities. It is Fardh that if performed by some, if performed by a sufficient number of people, the obligation falls from the rest, the rest of the Ummah are not obligated to do it. This is a requirement that the community, as a collective must fulfill it and not the individual himself. It is not required on an individual basis but at the community as a whole, the community of the Islamic Ummah as a whole. Example is for example, burying the dead. Another example is if we are ten people here and we are at the shore an ocean and someone is drowning, and we are able to rescue him. We are all responsible to go rescue him, if two people go and rescue him, that is sufficient for us. If those two people who are able do not go, all ten of us get sins. That is Fardh Kifaayah. It is not requested by Abdullah and Umar or Muhammad, it is the act itself that is requested, unlike the first category. If a group makes Salat al-'Asr, it does not relieve the rest from making Salah, every last Muslim got to make Salat al-'Asr.

In the communal obligation, ordain, it is sufficient if a certain number of people do it, then the rest will not be in sin if they do not do it. In the communal obligatory act, the act must be carried out and completed. If it is not carried out and completed because one is not able

to, we are not able to, let us say we are ten at the shore of a water, we are not able to rescue that person because we do not know how to swim. Then we must go and inform and encourage, not just rescuing that person who is drowning, any matter, we must inform, we must encourage others to eliminate the sin from falling on everyone.

FARDH 'AYN IN KNOWLEDGE, ACTION, LEAVING MATTERS AND BELIEF

FARDH 'AYN IN KNOWLEDGE

As to knowledge, you know Fardh 'Ayn and Fardh Kifaayah as it relates to the knowledge pertaining to Allah. As to knowledge that is Fardh 'Ayn, personal obligation, it is knowledge that your religion cannot be completed and carried without it. That is the kind of knowledge that is Fardh 'Ayn, knowledge that your religion cannot be completed and carried without. It could be in 'Aqeedah, it could be in actions, and it could be in sayings. Anything that makes essential matters of your Deen, and your belief, and your actions, and your saying deficient, you must as a compulsory Fardh 'Ayn, know them. You must individually know it and seek it and learn it. Here, the conclusion, what the author mentions here, Yajibu 'Alaynaa, you must, Fardh 'Ayn, every individual must know, no exemptions, these matters. Every individual must know these matters as a Fardh 'Ayn upon him.

Note, there is some knowledge that varies, it varies in how it is obligatory or not towards Muslims, because individuals vary. There is a certain limit of knowledge that every last Muslim must have, that is the Fardh 'Ayn, but there is matters that vary amongst Muslims. Some Muslims must know certain things, others must not, but there is a certain level that one must know. Ibn Abdil-Barr said in his book Jaami' Bayaan Al-'Ilm, and Ibn Qudaamah and other scholars spoke on this matter. Let me go into a little but more detail so you understand it. The scholars said it is consensus that there are types of knowledge that are Fardh 'Ayn and that there are types of knowledge that are Fardh Kifaayah, Ijmaa' there is two kinds. Not everything is Fardh 'Ayn and not everything is Fardh Kifaayah. Among the knowledge that is considered Fardh 'Ayn, again Fardh 'Ayn is, the one that is a personal obligation every last Muslim must know.

FARDH 'AYN IN ACTION

Purification, Wudhu, Tahaarah, Salah, you must know that. If you live until Ramadhana, you need to know about Ramadhana, what invalidates, what you got to do from pre-dawn to sunset. Matters like that, it is obligatory on you to know. A woman, and not a man, it is Fardh 'Ayn on them to know the rules that pertain to the menstrual cycle, because her fasting and her Salah, their acceptance is dependant on that. They have to know that,

when they can make Salah, when they cannot, how they get purity. It is Fardh 'Ayn upon them to know, a Fardh 'Ayn.

A man does not need to know the rules of the menstrual cycle. However, if a man is the only path for his wife to learn, he must know because he is her guardian, see how it varies. He must learn it to teach her or take her to someone knowledgeable to teach her, you see how it varies here. A regular man does not need to know it, but if he has a wife and a daughter and a mother or a sister that he is responsible for, he's got to learn it to teach them. Fardh 'Ayn, it becomes Fardh 'Ayn upon him, or to take them to learn it, or allow them to go and learn it. If you have a wealth, you need to know the rules and regulation of Zakah. If you have no wealth, you do not need to know about Zakah because you have no wealth. Yes it is better, but we are talking here what is Fardh 'Ayn and what is not. If you are able to perform Hajj, you need to know about Hajj. If you are unable, you need to know the limit that I am unable, I am sick or I do not have the wealth to do it, so I do not have to make Hajj.

FARDH 'AYN IN LEAVING MATTERS

Fardh 'Ayn in leaving matters, let us take some examples on that. A blind man who does not see, he does not have to learn what is Haraam to look at because he cannot see, he does not have to. A deaf who does not hear, he does not have to know what is Haraam to listen to, unlike me and you. I and you have to learn what is Haraam to listen to because I can hear, it is Fardh 'Ayn on all Muslims to know what is Haraam to listen to. It is Fardh 'Ayn on every Muslim to know Zina is Haraam. It is Fardh 'Ayn on every Muslim to know Riba is Haraam, and alcohol is Haraam, swine is Haraam, the impurities, that oppression is Haraam. The prohibition of incest, or the killing of others. All that is Fardh 'Ayn upon every Muslim because they may fall in it, they have to know how to avoid it.

FARDH 'AYN IN BELIEF

The best example is what we are talking about here, these four matters, matters that are Fardh 'Ayn upon every Muslim to know. One needs to know matters of his belief, belief in Allah, belief in the Angels, belief in the Books, belief in the Resurrection and Jannah, Jahannam, you have to know that. One needs to learn that of Islam which will remove any doubts if he has any doubts, because part of believing in Islam, is believing in Islam with no doubts. If you have doubts, you have a deficiency, so you have to learn Islam to remove that doubt. If he is in a country that has widespread major Bid'ah, he needs to learn them so he will avoid them, so he will not fall in them. The amount of Fardh 'Ayn as it pertains to knowledge, is what one's belief or worship, acts or saying, will not be correct or in accordance except with it. If it is that, then you must learn it on an individual basis, as are Fardh 'Ayn.

THE FOUR OBLIGATORY MATTERS

So as the author said Arba' Masaa'il (أَرْبَعُ مَسَائِلَ), there is four matters that are Fardh upon you to learn, Fardh 'Ayn he means. These are matters which the author starts out the booklet with, that is the whole Deen. These four matters are your entire Deen and they should be given great attention due to their tremendous benefits. Among the Fardh 'Ayn that you must know, are these four matters. Those who do not bring their copies of the Usool, and I am going to say that again and again, that we passed out, are going to get lost over here because the author talks about four matters. You are going to think these are the fundamental matters, these are not the ones he is talking about. He talks about four matters, then he talks about three matters, then he finally gets to the core three fundamental principles that the book is named after, the core part of the book. So you get lost with us, now we are talking about four matters. The first part of the four matters is knowledge and then on that, there is an A, B, C. Then he says knowledge is:

مَعْرِفَةُ اللَّهِ،

وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

So you got to know that there is an A, B and C in it. So you are going get lost if you do not follow along and keep it along and put a line, as we go through sentence by sentence. And actually, you should try actually to read it and go over the whole booklet. For example, the first page, so you have a general idea as to what we are talking about, and how he divided the book out. You also need to know that he repeats certain matters, that is why at certain points we will elaborate on matters while other points we will just pass by. When you explain a booklet, you have to explain it, or when you want to read a booklet to understand it, you read it or explain it in a way according to how the author organised it and structured it, to get the full benefit from it. And likewise over here, the first matter that he talks about of the four matters is knowledge. Then he mentions knowledge in Allah, knowledge in the Prophet Muhammad salallahu 'alayhi wa sallam, knowledge in the Deen. These same matters that he defines knowledge with here, are the same core matters of the Usool Ath-Thalaathah that we will talk about in the future Inshaa Allah. So here he says there are four matters.

THE DEFINITION OF MAS'ALAH

In Arabic, Mas'alah means there is four issues here, four things, four matters. The definition of Mas'alah or matter in Arabic, is anything proof, or evidence is sought for. Matters that you seek or pursue is called a Mas'alah, Mas'alah is matters that are pursued or sought. So he said here, we have Arba' Masaa'il, there is four Masaa'il here. Here he mentions four matters. The first one is knowledge and then he defines knowledge, and then he mentions number two, action. Then he mentions number three, Da'wah. And then he mentions number four, Sabr. These are the four matters that he is talking about. He is saying, these are matters that one should search, seek, pursue, and learn with proof. Seek, search, pursue, and get their proof. You must learn, we took the definition of knowledge last week. Knowing something as it really is, in an affirmative and certain way. Here, the author defines knowledge in a different way. He says knowledge, the first of the four matters, number one is knowledge and that is knowledge of Allah, His Messenger, and His religion. So let us talk about the first matter:

الْمَسْأَلَةُ الْأُولَى: الْعِلْمُ: وَهُوَ مَعْرِفَةُ اللَّهِ،
وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

These are the four matters he is talking about. These matters that he talks about, he starts off with knowledge, defines knowledge with knowing Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and His religion. Let us talk about knowledge, that is number one. Number one is knowledge, you put A, knowing Allah. Focus with me a bit because if I lose your attention, I am going to lose you for the rest of the Halaqah.

So he mentions knowledge, defines knowledge, then mentions action, then he mentions Da'wah, then he mentions patience; and you know them with proof. Those are the first four matters he talks about. These are the matters that he says are obligatory to everyone to know.

THE FIRST INTRODUCTORY MATTER: KNOWLEDGE

KNOWLEDGE OF ALLAH

The first one is knowledge. And then he says, knowledge is knowing Allah (مَعْرِفَةُ اللَّهِ)، knowledge and awareness of Allah, the Mighty, the Majestic. This is the knowledge and awareness that makes a person accept whatever is prescribed and laid down to him by

Allah. That is what kind of knowledge this is, whatever makes you accept and submit to Allah, to the rules and regulation Allah gives you is part of this knowledge. This is the type of knowledge that causes one to submit, a complete total submission to the laws of Allah and to His rules and to His regulation. This is the knowledge of one's Lord, Allah, it is attained by the signs and the verses in the Qur'an, that is where we get it from. And it is attained by what is in the Hadith and also it is by considering the signs which Allah provided for us on this earth in His creation, it also is included in this.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿الذاريات: ٢٠﴾

And on this earth are signs for those who have faith with certainty.

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿الذاريات: ٢١﴾

And in yourselves, will you not then see, will you not comprehend and understand. So those are signs of knowing Allah. We get it from the Qur'an, we get it from the Hadith, we get it from the signs in Allah's creation on this Earth. Those verses are in Surat ad-Daariyaat.

MA'RIFATULLAH

Some scholars categorised knowledge pertaining to this, in two types. Ma'rifatullah they said, the knowledge in that is two types. Knowledge in Allah and knowledge in Allah's Halaal and Haraam. Knowledge in Allah, to know what His attributes are, to know His qualities. To know Allah's attributes and qualities is Ma'rifatullah. Basically, this knowledge is to know Allah's power over you. To know Allah's knowledge is supreme, the knowledge over His creation, the power of Him sustaining this universe, all that is part of Ma'rifatullah. To know Allah, Ma'rifatullah, is to know Allah's names and contemplate them and understand their meanings and abide by them, what they entail. The knowledge that creates the fear of Allah is Ma'rifatullah. The honouring of Allah is Ma'rifatullah. That is what he defines knowledge as, Ma'rifatullah.

When they told ash-Sha'bi, the great Imaam, a scholar. Ash-Sha'bi, when they told him Ayyuhal-'Aalim (أيها العالم), one guy told him oh Shaykh, but instead of Shaykh they used 'Aalim, oh you scholar. He said the scholar is one who fears Allah, he said al-'Aalim is the one who fears Allah. Knowledge is knowledge of Allah and it creates fear from Allah, Ma'rifatullah creates fear from Allah, and it also creates love in Allah. Many people are heedless and mindless of this knowledge, even though it has benefits that turn in good for one in this life and in the life after. Benefits are good in both worlds. Some of the Salaf said:

ما عصى الله إلا جاهل

Only the ignorant commits sins. What type of ignorance do you think that they mean? They did not mean ignorance in Halaal and Haraam. They said only an ignorant person commit sins. They did not mean ignorance in the rules and regulations, but they meant ignorance in this matter, in Ma'rifatullah, Ignorance in Allah. Ignorance in the rewards Allah has for you, ignorance in the punishment Allah has reserved for those who sin. That you are using His land, the land that Allah gave you, to commit a sin on. That you are deriving strength that Allah gave you, to commit a sin with, you are using power Allah has given you to commit a sin with. That is the kind of ignorance that they said, that sinners are ignorant, that is the kind of ignorance.

KNOWLEDGE OF THE HALAAL AND HARAAM

The second type of knowledge, is the knowledge of Halaal and Haraam. Knowledge in Allah is the knowledge to know Allah's Halaal and Haraam. Ibn Taymiyyah talks about this in Fataawa, in the third volume on page three hundred and thirty three. People in these kind of knowledges are four categories and pay attention to them because you got to diagnose yourself and I got to diagnose myself, which one of these categories I am so I can fix myself. First one is the one who has knowledge in Allah and in the rules, Ahkaam, the rules and regulations of Allah; and this is the best. This is the peak and this is what we want and this is what we strive for. The second one is, the one who has knowledge in Allah but is ignorant in the Ahkaam of Allah. The third one is one who has knowledge in the Ahkaam of Allah but lacks knowledge in Ma'rifatullah. The fourth one is ignorance in both of them. The first one is the best and the fourth one is the worst, figure out which one of these four and work on your weakness and strengthen it because that is how you know Ma'rifatullah.

THE IMPORTANCE OF MA'RIFATULLAH

The next point in this matter, the importance of knowledge in Allah is great. Ma'rifatullah is great, it is something big, it is something that needs to be taken seriously. It is the Fitrah that one knows and worships Allah, it is the Fitrah that one knows and worships Allah. It is actually those with tainted Fitrah that do not know and do not want to worship Allah. That means some deficiency in their Fitrah happened, to sway them away from the right Fitrah. Allah the Most Merciful, you have to know that, Ma'rifatullah, the Most Merciful, the Most Compassionate. Allah, the one who is closer to you than your jugular veins, that is Ma'rifatullah:

...وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

Ma'rifatullah. The One who heals broken hearts. When you have a broken heart, who heals it but Allah, Ma'rifatullah. The One who answers your call when you are distressed, that is part of Ma'rifatullah. The One who gives you victory when you are oppressed, the long awaited victory comes directly from Allah for the oppressed. That is Ma'rifatullah. The One who is more merciful than your own mother, Ma'rifatullah. Once you know it and comprehend how merciful Allah is, that He is more merciful to you than your mother, that is part of Ma'rifatullah. The One, and the only One who can harm you or benefit you. The whole world with its entirety could not harm you one tiny bit if they all gathered against you, and they could not all benefit you in their entirety one tiny bit. That is Ma'rifatullah, if you know that, without the will of Allah they could not harm or hurt you, then that is Ma'rifatullah.

The One, when you raise your hand in supplication to Him in Du'aa, does not return your hands empty. That is Ma'rifatullah. The one who hears the cries of the people while there are others who are deep asleep. You could have someone who is in your house, deep asleep, he cannot hear you whilst you are crying supplicating, yet Allah from on top of seven skies hears you, that is Ma'rifatullah. You cannot worship Him properly until you know Ma'rifatullah and know about Allah. The more knowledge you know in this field, in this area, the more you become a worshipper of Allah. The more you become a fearful person of Allah, the more you become hopeful in Allah. Knowledge in Ma'rifatullah is the principle of all knowledges because with it, you know the purpose of your existence.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذَّارِيَات: ٥٦﴾

I have only created human and Jinn to worship Me. Knowing Allah, His qualities and His attributes, that He is the Creator, that He is the Sustainer, that He controls the universe, the only One worthy of being worshipped. All that is Ma'rifatullah. The more detail you know of it, the stronger your Imaan is. Knowing that every act of worship directed to other than Him is wrong, that is part of Ma'rifatullah. That is what Ma'rifatullah entails. Knowing Allah encourages one to perform the ordains and to leave the evil out of love and hope for Allah, that is the ultimate belief in Ma'rifatullah. Knowledge in Allah is supreme, it is the best of all knowledges.

Listen to this Hadith, listen how important and heavy it is, and how mighty it is:

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ فَقَالَ إِنَّ نُوحًا عَلَيْهِ السَّلَامُ لَمَّا حَضَرَتْهُ الْوَفَاةُ دَعَا ابْنَيْهِ فَقَالَ إِنِّي قَاصِرٌ عَلَيْكُمَا الْوَصِيَّةَ...

Abdullah Ibn 'Amr Ibn al-'Aas said, the Prophet sallallahu 'alayhi wa sallam sat down. This Hadith is in Musnad Ahmad and its chain of authenticity, the men of the chain of the

narration are very strong (رجال الثقات). The Prophet sallallahu 'alayhi wa sallam sat down and he said, when the death of the Messenger of Allah Nooh approached, this is the Prophet sallallahu 'alayhi wa sallam talking about Nooh, he admonished his two sons. He said, indeed I will give you far reaching advice.

...آمُرُكُمْ بِاثْنَتَيْنِ وَأَنْهَأُكُمْ عَنْ اثْنَتَيْنِ...

I am commanding you to do two things and I am warning you to stay away from two things. Nooh 'alayhis salaam giving his farewell advice to two of his sons. So he said, I am warning you to stay away from two things and I want you to do two things.

...أَنْهَأُكُمْ عَنْ الشِّرْكِ وَالْكَبْرِ...

I warn you against associating partners with Allah and I warn you against pride, Kibr is pride. That is what he warns them against.

...وَأْمُرُكُمْ...

And I order you, I charge you:

...بَلَا إِلَهَ إِلَّا اللَّهُ...

Ma'rifatullah, he wants them to know, Laa ilaaha illallah is Ma'rifatullah. I charge you to know that there is no God but Allah.

This is why I brought you this Hadith:

...فَإِنَّ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَوْ وُضِعَتْ فِي كِفَّةِ الْمِيزَانِ
وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى كَانَتْ أَرْجَحَ...

He said, if you were to put the seven heavens and the seven earths and what is in them on one side of a scale, and then on another side of a scale you would put Laa illaaha illallah, on the other side. There is no God but Allah, just that word, on the other side of the scale. That is how mighty Ma'rifatullah is, the latter would outweigh the former. La ilaaha illallah would be heavier than the seven skies and the seven earths and what is in between them.

The Hadith goes on further to say:

...وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا حَلْقَةً فَوْضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهَا
لَفَصَمَتْهَا أَوْ لَقَصَمَتْهَا...

If the Heavens and the Earth were of the shape of a ring and you would put Laa ilaaha illa Allah on it, it would break it. It would destroy it, meaning it is heavy, that is how heavy, that is how mighty Ma'rifatullah is.

And then the second thing he ordered them to do:

...وَأْمُرُكُمْ بِسُبْحَانَ اللَّهِ وَبِحَمْدِهِ فَإِنَّهَا صَلَاةٌ كُلِّ شَيْءٍ وَبِهَا يُزْرَقُ كُلُّ
شَيْءٍ

I charge you to say Subhan Allahi wa Bihamadih as it is the Salah of everything, and everything gets its provision from it or through it.

This is a Hadith to show how heavy, how mighty, how important, how essential Laa ilaaha illallah, which is Ma'rifatullah, really is. That is how heavy and deep knowledge in Ma'rifatullah is. That he on his deathbed also, takes out time, on his deathbed, to tell his sons you have to learn it, you have to understand it, you have to believe in it and comprehend it.

Anyone who has committed sins, killed, drank, did whatever you can think of of the worst sins, if he was granted and blessed with fear of Allah and prostrated and he knew this knowledge right here, and he had justice in him; he would tell you there is no pleasure on this Earth from the sins I committed to the time now I am obedient, more pleasurable than that Salah, or that Tasbeeh or that Du'aa that I did. If one masters the knowledge in Allah, Ma'rifatullah, Wallahi there would never be anything more pleasurable to him on the face of this Earth than when his head is bowing in Sujood to Allah. If he had a double life in his past where he had sins, what they call pleasures, and then he compares it to the pleasure of Ma'rifatullah and Ibaadah, he is going to tell you this one is better.

Knowledge in Allah makes one eagerly await the moments he spends in contact with Allah, in Salah, and in Du'aa and in Rukhoo and in Sujood and in Dhikr and in any form of worship. Lack of knowledge in this, Ma'rifatullah, makes one the kind of people who are eager by the moment to leave their Salah or to leave their Ibaadah or do not touch their Qur'an, they do not even have the eagerness to go and open the Qur'an and recite from it every day. When one masters this knowledge, Ma'rifatullah, he knows the verse in the Qur'an:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿الْقلم:﴾

﴿٤٢﴾

He knows Allah, he knows Ma'rifatullah, he knows when Allah calls him on this earth to make Sujood and Rukhoo, he does it by choice and he does it by submission so he can do it in the life after by honour. Because whoever does it by choice and submission in this life, gets to do it in honour of Allah on the day when Allah comes down to judge people.

Knowledge in Allah, Ma'rifatullah, brightens your grave before you enter it. Do you not want to enter a bright grave? Ma'rifatullah brightens your grave before you enter it. That is why we study this, so we can be welcomed into our illuminating, bright grave when we are placed in that grave. The affect of Ma'rifatullah is to please Allah before you meet Him. Do you not want to please Allah before you even meet Him? You want Allah to be pleased at you when you stand in front of Him. So Ma'rifatullah, is all about that. Ma'rifatullah is to make your obligations and your Salah before Salah is made upon you. Lack of knowledge in this area is why people sin. This is the area, when you have lack of knowledge in it, that is why people sin.

IGNORANCE IN MA'RIFATULLAH

Allah in the Qur'an says, Allah accepts only the repentance of those who do evil in ignorance and foolishness and shortly thereafter repent.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ... ﴿النساء: ١٧﴾

Ignorance here is not the ignorance in Haraam and Halaal. It is very rare, it is very exceptional that one may do a Haraam where he does not know it is Haraam. It is very exceptional, rarely does it happen. Everyone who commits adultery knows that he is doing a Haraam, one who commits fornication knows that he is heading to Haraam to do, he knows that. It could be very exceptional that one may not do it, that is an exception but the Qur'an is not talking about those exceptional people. One when he is killing, knows he is doing Haraam when he is killing.

The ignorance here is the ignorance in Allah, in Ma'rifatullah. Some have total ignorance in Allah, in Ma'rifatullah, that is why we study this, that is why Tawheed is essential. Some have total ignorance in Ma'rifatullah, some have intermitted periods of foolish ignorance in Allah that causes them to sin in that intermitted period. Let me repeat that, some have total

ignorance in Ma'rifatullah, those are evil and wicked people that spend their life in sinning and Haraam. Others have intermitted periods of foolish ignorance in Allah that causes them to sin at times, and many Inshaa Allah of the second kind repent and come back.

قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ : أَنَّهُ كَانَ يُحَدِّثُ : أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَقُولُونَ : كُلُّ ذَنْبٍ أَصَابَهُ عَبْدٌ فَهُوَ بِجَهَالَةٍ عَمْدًا
كَانَ أَوْ غَيْرَهُ

Mujaahid and Ibn Abbaas and others said the same thing. It used to be said, Abu 'Aaliyah is saying the Sahaabah used to say, it was widespread among the Sahaabah that every sin one commits and falls in, it is because of ignorance whether he did it on purpose or not.

Ignorance in what oh Sahaabah? Ignorance in Ma'rifatullah. You see how essential this type of Tawheed is. You will see some who will teach Tawheed and just flip the pages to go on, but Tawheed needs to be taught to entice you to act upon it, to entice you to do something about it. That is the kind of Tawheed that moves you to better yourself. Knowledge of Allah takes you to Heaven before you get to Heaven, knowledge in Ma'rifatullah takes you to Heaven on this Earth before you get to Heaven. Ibn Taymiyyah Rahimahullah said a famous quote, one of the most beloved quotes to me that I like from Ibn Taymiyyah even though I read his Fataawa maybe about four to five times from cover to cover. Ibn Taymiyyah Rahimahullah said:

إِنْ فِي الدُّنْيَا جَنَّةٌ مَنْ لَمْ يَدْخُلْهَا لَا يَدْخُلُ جَنَّةَ الْآخِرَةِ

There is a Jannah in this life, whoever does not enter it, does not enter the Jannah of the life after. What Jannah is that Ibn Taymiyyah, what are you talking about, what Jannah is in this life? What are you talking about when you were imprisoned five times, when you spent years in prison, when you barely had anything to put on yourself, what Jannah is that you are talking about? The garden of Heaven, who does not enter it in this life, will not enter the Heaven. What garden of Heaven are you talking about, when you were abused and persecuted? What he meant is what other Salaf said:

إِنَّهُ لَيَمُرُّ بِالْقَلْبِ أَوْقَاتٌ أَقُولُ : إِنْ كَانَ أَهْلُ الْجَنَّةِ فِي مِثْلِ هَذَا ، إِنَّهُمْ
لَفِي عَيْشٍ طَيِّبٍ

At times the heart passes through phases that we say, if the people of Heaven are feeling the same, they are in good shape. At times, we go through phases in our hearts, we say if

the people of Heaven are living like that, have the same feeling, then they are in good status. You find that in first volume of Madaarij as-Saalikeen, approximately page four hundred and eighty something. So that is Ma'rifatullah, Ma'rifatullah takes you to Heaven before you get to Heaven.

KNOWLEDGE OF THE PROPHET MUHAMMAD

Ma'rifatu Nabiyyih (مَعْرِفَةُ نَبِيِّهِ), he defines knowledge as Ma'rifatu Nabiyyih. The author says you must know the Prophet Muhammad sallallahu 'alayhi wa sallam, that is the definition of knowledge. Knowledge in the Prophet is the knowledge that makes the person accept whatever he brought us and whatever he informed us of. And this over here, this knowledge, we will talk about it when we talk about the three principles like we said.

You must affirm and attest to the truth of the Prophet Muhammad sallallahu 'alayhi wa sallam and whatever he informed us of. Knowledge of the Prophet Muhammad sallallahu 'alayhi wa sallam is to comply with his orders, any orders he has given us, you must comply with it. That is knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam. You must avoid that which he forbade us from, you must leave anything he deterred you from doing. You must judge by the revealed laws which he came with, sallallahu 'alayhi wa sallam, and fully and totally and completely be pleased with any judgment Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam told you to do. You do not just do it but you fully and completely be pleased with anything they have for you to say. Knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam is to know that he is the slave of Allah and that he is the Messenger of Allah. Knowledge of the Prophet Muhammad sallallahu 'alayhi wa sallam is to fill your heart with complete love and obedience to this man. The more you love him, the more you truly follow him.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ... ﴿آل عمران: ٣١﴾

As a condition for Allah loving you, you must follow the footsteps of the Prophet Muhammad sallallahu 'alayhi wa sallam. You must believe in the message of the Prophet Muhammad sallallahu 'alayhi wa sallam. You must obey his orders, you must follow his guidance. Why Muhammad sallallahu 'alayhi wa sallam? Because knowing Muhammad sallallahu 'alayhi wa sallam, that is the only way to know the Sharee'ah and guidance that Allah sent us, from Muhammad sallallahu 'alayhi wa sallam. The rules and regulations to live in according with, came to us from the Prophet Muhammad sallallahu 'alayhi wa sallam. That is why the Prophet Muhammad sallallahu 'alayhi wa sallam. So that is an essential factor in knowledge, that is why he mentioned it as one of the definitions of knowledge, to know the Prophet Muhammad sallallahu 'alayhi wa sallam.

In a nutshell, knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is the requirement to take and absorb the knowledge that will cause you to accept the guidance he was sent with, and to believe in him and follow in his ordains, and stay away from any of the prohibitions he told you to stay away from. That is in simple, what knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam is.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

No, by your Lord, they can have no faith until they make you Muhammad sallallahu ‘alayhi wa sallam, the judge in all disputes between them. Just a judge in all disputes, is that the end of the verse right there? No:

...ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

And then they find in themselves no resistance against your decision and accept them with full submission. You got to accept any command by the Prophet Muhammad sallallahu ‘alayhi wa sallam with full and complete and total submission. Your heart got to be one, accept it, and one hundred delighted you are doing it or you are acting or you are accepting it.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن
يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿النور: ٥١﴾

The only saying of those faithful believers, the faithful believers when they are called to Allah and His Messenger, when you are telling them here is the Qur’an, here is the Hadith, here is the saying of Allah, here is the saying of the Prophet Muhammad sallallahu ‘alayhi wa sallam. No, this does not really apply to us, this does not really concern us, it does not really mean that, they go around a million ways to avoid it; but Allah said the faithful believers are the ones who say:

...سَمِعْنَا وَأَطَعْنَا...

We hear and we obey. Allah says and such are the successful, successful meaning the ones who will be granted Inshaa Allah, Paradise. Allah in the Qur'an said:

...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ...

A warning:

...أَنْ تُصِيبَهُمْ فِتْنَةٌ... ﴿النور: ٦٣﴾

Let those who oppose the Prophet Muhammad sallallahu 'alayhi wa sallam and the sayings of the Prophet Muhammad sallallahu 'alayhi wa sallam, know, that they are going to be hit with a Fitnah:

...أَنْ تُصِيبَهُمْ فِتْنَةٌ... ﴿النور: ٦٣﴾

Fitnah over here, beware of a Fitnah that will hit you if you disobey the commands of the Prophet Muhammad sallallahu 'alayhi wa sallam. What kind of Fitnah? Among many of the Imaams who interpreted this verse, they said Fitnah here means Shirk. Disobedience to the Prophet Muhammad sallallahu 'alayhi wa sallam is going to lead you to Shirk. If you reject anything from the Prophet Muhammad sallallahu 'alayhi wa sallam and resort to hearsay or to people's rationalisation, or neglect it or minimise it, it is going to destroy you and cause you to fall into Shirk at the end. That is the meaning of Fitnah.

KNOWLEDGE OF ISLAM

So he says knowledge is, knowledge means to know Allah, Ma'rifatullah. We are still in number one:

الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعْرِفَةُ دِينِ
الْإِسْلَامِ بِالْأَدِلَّةِ.

The third one is to know Islam. We talked about knowing Allah, knowing the Muhammad sallallahu 'alayhi wa sallam and knowing Islam.

THE DEFINITION OF ISLAM

Islam literally, linguistically means to submit, like we mentioned earlier. In the religious context, it means:

الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْخُلُوصُ مِنَ الشِّرْكِ

Total submission to Allah, total submission to Allah with Tawheed and succumbing to Allah with obedience, and disavowing, disassociating from Shirk and the people of Shirk:

الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْخُلُوصُ مِنَ الشِّرْكِ وَ
أَهْلِهِ

Those are the conditions and restrictions of believing in Islam. That is the definition of believing in Islam.

ISLAM IS THE ONLY RELIGION ACCEPTABLE TO ALLAH

There are tens of verses that show the previous Messengers and their submission to the Sharee'ah of Allah. And they use actually in it as many of you know, in the Qur'an, the word Islam to show their submission to Allah. Ibraheem 'alayhis salaam:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿البقرة: ١٢٨﴾

In Surat al-Baqarah. This is Ibraheem 'alayhis salaam saying our Lord, make us submissive to You, meaning me and my offspring, submissive to You, and show us your Manaasik:

...وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿البقرة: ١٢٨﴾

Islam that he says you must know, is the religion of the Prophet Muhammad sallallahu 'alayhi wa sallam because Islam is the religion of Musa and 'Isa and Ibraheem. The only thing is when Muhammad sallallahu 'alayhi wa sallam came, the details and the principles of the Prophet Muhammad sallallahu 'alayhi wa sallam abrogated the previous religions. Jews during the time of Musa were Muslims. Christians during the time of 'Isa were Muslim, they submitted to the teachings of 'Isa, some of them, of course we are talking about the believers of them. Now, in this time, if they were true followers of Musa and 'Isa, they would follow what is in the Qur'an and what the Prophet Muhammad sallallahu 'alayhi wa sallam told them to follow and adhere to. If they were true believers in their own religion, in Christianity, in Judaism, they would follow what the Prophet Muhammad sallallahu 'alayhi wa sallam came with. That is clear and beyond a doubt.

For example, you hear the modernists and those pro interfaith, the wicked people of the interfaith, the deviants of this Ummah, the cancer of this Ummah, tell you that Allah in the Qur'an praised the Jews and Christians today and they gear verses to suit their desires.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿البقرة: ٦٢﴾

Those who believe, and those who are Jews and those who are Christians, and the Sabians:

...مَنْ آمَنَ...

Whoever believes, they use this verse:

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ...

Whoever believes in Allah and the Judgment day, on the Judgment day they will get their deeds and they shall have their rewards, whoever believes in Allah and the Judgment Day.

...وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿البقرة: ٦٢﴾

And there shall be no fear upon them and there will be no grief upon them. So they say that and say look, we are all brothers and sisters and these guys are going to Heaven with us. This verse means during their time, there were those who were righteous. During the time of Musa, there were those who were righteous; during the time of 'Isa, there were those who were righteous, that is what the verse is talking about. During our time now, during the time after Muhammad sallallahu 'alayhi wa sallam, if there were any true followers of Jesus or Musa alayhimus salaam, 'Isa and Musa 'alayhis salaam, they would listen to the message of their Messenger Musa and 'Isa and follow Muhammad. If they were true followers of their Messengers, they would end up following the footsteps of the Prophet Muhammad sallallahu 'alayhi wa sallam.

So in reality, we are the true followers today, we are the true followers of Musa today, we in reality are the true followers of 'Isa because Musa and 'Isa as a condition for their own Prophethood, their own Prophethood, not even for their people, for before their people, for their own Prophethood gave an oath to Allah that if Muhammad sallallahu 'alayhi wa sallam was sent during their time, that they would believe in him and follow him. That is them

themselves, they have to follow the Prophet Muhammad sallallahu ‘alayhi wa sallam if he was sent in their time. If that is during their time and that is for them, imagine for their followers. Thousands of years after they died, they have to follow the commands of the Prophet Muhammad sallallahu ‘alayhi wa sallam. Look at the verse:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ
رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ
عَلَىٰ ذُلِّكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ
الشَّاهِدِينَ ﴿آل عمران: ٨١﴾

Allah took a covenant on the Prophets, Allah took a covenant as a condition of their Prophethood and Messagehood, took a covenant on them. Said take whatever I gave you from the Book and Hikmah, and pay attention to this:

...ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ...

Then He said, if there will come to you a Messenger, Muhammad sallallahu ‘alayhi wa sallam, confirming that which is with you, you must then obey him and accept him and help him and support him. You obey him.

...قَالَ أَأَقْرَرْتُمْ... قَالُوا أَقْرَرْنَا...

Do you agree? They said we agree. Do you accept it as a covenant of Your Messagehood that you take the Prophet Muhammad sallallahu ‘alayhi wa sallam and follow him if he is sent during your time? All the Messengers had to give a promise that they would. If that is the Messengers and that is in their lifetime, imagine how it is now. That is the belief in Islam. So no, the Christians are not Muslims, no, the Jews are not Muslims. The Muslims are those who believe in Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam. Part of believing in Jesus and Musa, we believe, is that they will tell their people and they have told their people and Allah made them promise themselves that if Muhammad sallallahu ‘alayhi wa sallam is sent, that they accept him. Allah said in the Qur’an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿آل عمران: ١٩﴾

Allah said, truly the religion of Allah is Islam. These verses are directed at those who believe in interfaith:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ ﴿آل عمران: ٨٥﴾

And whoever seeks a religion other than Islam, it will never be accepted of him in this life and in the Hereafter he will be among the losers. And in the life after, he will be among the losers. Islam, the religion that Allah bestowed on this Ummah, Allah bestowed it on this Ummah and considered it the privilege of all privilege:

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ
دِينًا... ﴿المائدة: ٣﴾

In Surat al-Ma'idah. These are to show you what belief in Islam, the shell of belief in Islam, that one must believe in Islam. This day, I have perfected your religion for you and completed my favour upon you, and I have chosen Islam as your religion for you. One must believe firmly that the Deen of Islam is the only Deen acceptable to Allah.

THE FOUNDATION ACTIONS OF ISLAM

Islam means to know the actions that you are obligated to do, the foundational actions that one must do to be a believer.

عَنِ ابْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" :بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ ، وَإِقَامُ الصَّلَاةِ ، وَإِيتَاءُ الزَّكَاةِ ، وَصَوْمُ رَمَضَانَ ، وَحُجُّ الْبَيْتِ
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا"

These are matters that are the principles, not the only matters of actions of Islam, but the principles for actions in Islam. Part of Islam, knowing the foundation of Islam. The foundation actions of Islam and adhering to them and submitting to them and following them.

With this I think right here, we will stop. We took knowledge and his definition of knowledge Rahimahullah is knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing the religion of Allah. So we took these quickly, I consider this what we took quickly, because knowledge in Allah and knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam and knowledge in Islam will be taken again later on when we talk about the three principles of Islam. Those are the three matters that you are going to be asked about in the grave, so those are the Usool Ath-Thalaathah that we will talk about. The only reason we mention them here is because he defined knowledge as knowledge in those three, that is the true knowledge.